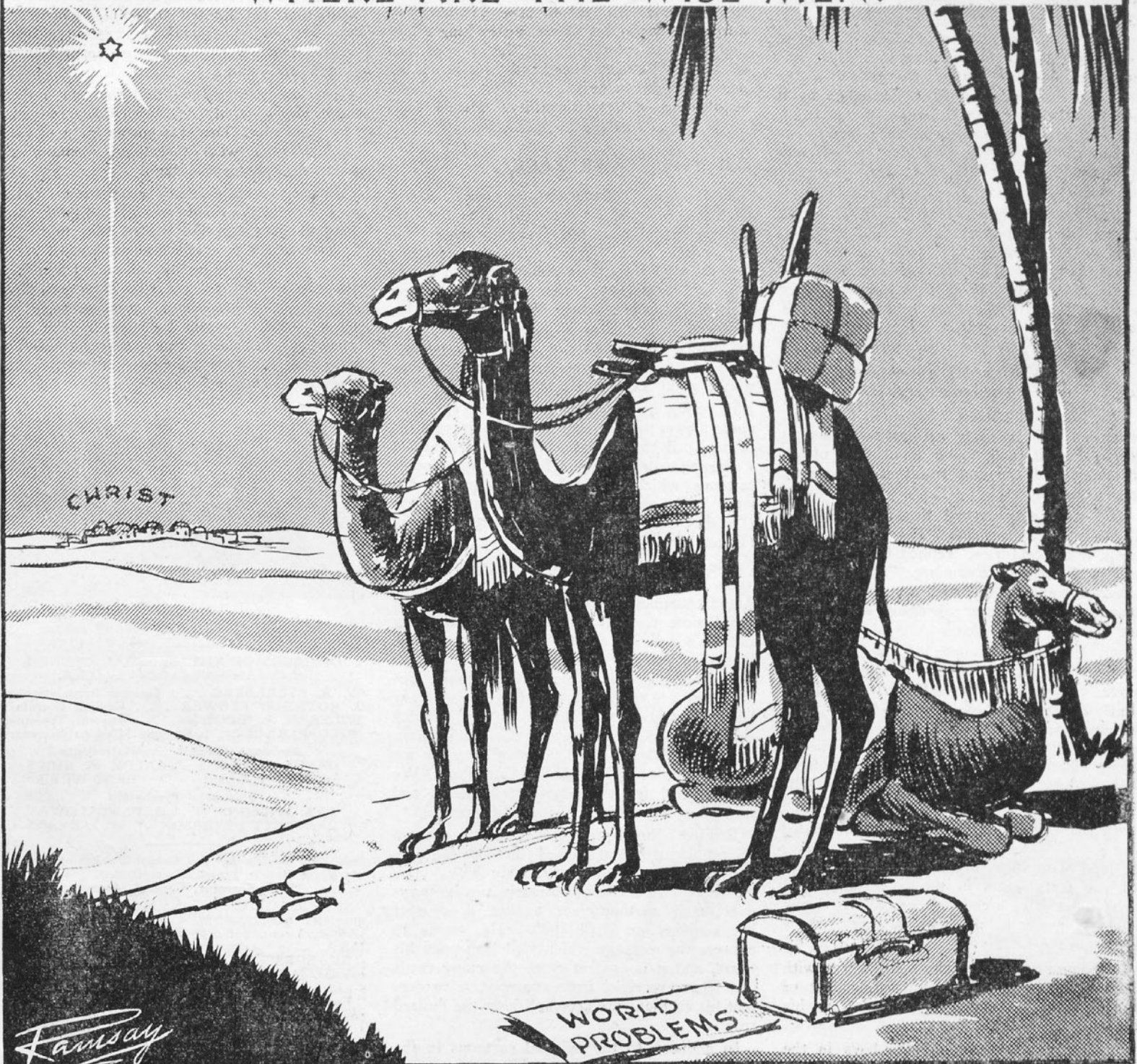


# *The Pentecostal* **Evangel**

Number 1916  
January 28, 1951  
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NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

## WHERE ARE THE WISE MEN?





## EDITORIALY

### BEER IN KOREA

There was quite a commotion a few weeks ago when it was learned that the United States Government was supplying canned beer free to the American soldiers in Korea.

Many of the soldier boys had gone from Christian homes, and had never smoked cigarettes and had never tasted beer. In the army, however, they found themselves presented with free cigarettes and free beer as a part of their regular rations, whether they wanted it or not.

The boys wrote back to their parents. The White House was bombarded with protests. General MacArthur was criticized for approving the Marine Corps League's offer to send free beer to the fighting men. Beer was abolished as a free ration and restored to the old Army canteen, or **Post Exchange** as it is now called, which went along to the front. Here cigarettes, beer, cards, dice, and other things are sold to the boys at a "profit" and with this "profit" Uncle Sam buys beer for the boys.

Thus it is argued that the beer is no longer being issued at Government expense; it is paid for out of the profits of the Post Exchange. But the fact remains that the soldiers are still being presented with free beer, and it is Uncle Sam who is making it available. And many of the soldiers are only nineteen or twenty years of age.

"One can of beer a day will not make a man drunk," some aroused wets argued.

"No," admitted Deets Pickett, in *Clipsheet*. "One can of beer a day will not make a man drunk, but it will make a drinker of an abstainer, and the end result will be many cans a day."

The wets also argued that the water in Korea is not fit to drink. "The Koreans have drunk it for centuries," replied Clinton Howard, in *Watchman-Examiner*. "If our water is better, could we not send a sufficient quantity of barreled water as easily as barreled beer?"

Mr. Howard continued: "It is claimed by the wet press that soldiers cannot fight on water. God said they could. He ordered the armies of Israel, when they marched through the wilderness and conquered the nations that occupied Palestine, to drink no wine or strong drink. God gave them manna from heaven, and water to drink out of the smitten rock, that followed them.

"In the address that the Lord commanded Moses to make when they went up to possess the land of promise, Moses said: 'And I have led you forty years in the wilderness . . . ye have not eaten bread, neither have ye drunk wine or strong drink; that ye might know that I am the Lord your God.' Deut. 29:5, 6."

Christian people everywhere will agree with Clayton Wallace, General Superintendent of the Temperance League of America, in his statement as follows:

"Non-drinking parents of the boys in the Armed Services protest the action of the

brewers in seeking to encourage beer drinking in the Armed Services, either through the furnishing of a beer ration at the taxpayers' expense, or by any form of indirection, through the canteen or otherwise.

"Surely, if beer can be supplied, wholesome fruit juices and soft drinks can be made available where the local water supply is unsafe. This can be done without involving the Government in the active promotion of the drinking of alcoholic beverages, which, in the case of individuals peculiarly susceptible to alcohol, may mean the start toward alcoholism, alcoholic mental disorders, and the impairment of health, with resulting social instability."

The Bible contains solemn warnings against drunkenness. "No drunkards . . . shall inherit the kingdom of God." 1 Corinthians 6:10. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken. . . ." Habakkuk 2:15. Our Government, and the commanders of our Armed Services, ought to take warning. The words of the prophet Daniel to the king might apply to our rulers today: "Let my counsel be acceptable unto thee, and break off thy sins by righteousness . . . if it may be a lengthening of thy tranquility." Daniel 4:27.

### ON THE COVER PAGE

The gospel cartoon on this week's cover page was selected by our readers as the best cartoon published in the *Evangel* during 1950. We asked the members of the *Evangel* "family" to tell us their preference, and scores did so. Most votes went to this cartoon entitled, "Where Are the Wise Men?" which appeared in the issue of October 1. If only the leaders of the nations were wise enough to heed its timely message their problems would soon be solved.

In voting for the "Cartoon of the Year," the readers gave second choice to the one published on April 15, entitled, "For You." It carried a message on Divine Healing. Two other cartoons which received a good number of votes each were, "Every Christian's Goal" (October 22), and "Repeating Peter's Error" (December 10).

The man responsible for these excellent cartoons is Charles L. Ramsay, head of our Art Department. Brother Ramsay has been a full-time member of our staff since May 1938, when he graduated from Central Bible Institute. He was the first artist to be employed by the Gospel Publishing House. Today there are ten artists and they are all very busy illustrating the stories in our Sunday School papers, or laying out our publications, or making Visual Aids, or painting signs for the National Sunday School Convention. We are grateful for the consecrated talents and faithful services of each one of them.

Brother Ramsay has had more than a thousand cartoons published thus far. He does not draw for entertainment. He looks upon his work as a spiritual ministry, and he prays over each cartoon just as he does over his sermons or chalk talks. He draws to express the message which God lays upon his heart, and it is evident from the many cards and letters received from appreciative readers that his cartoons are accomplishing the desired results.

In addition to the original cartoons in the *Evangel*, Brother Ramsay draws a cartoon

each week for our Sunday School Quarterlies. These are also adapted to the Spanish language and enjoyed by our brethren throughout Latin America. His cartoons appear regularly in two monthly magazines (*The Gideon* of Chicago, Ill., and *Sword of the Lord* of Wheaton, Ill.) and occasionally they are seen in other magazines as well.

Watch for his cartoons during 1951, and be ready to cast your vote for the next "Cartoon of the Year" in December if Jesus tarries.

### CONFERENCE ON CHILDREN AND YOUTH

Over 5,000 delegates of religious, educational, and social welfare organizations met in Washington recently for a mid-century White House Conference on Children and Youth. The mammoth conference passed resolutions calling for more federal aid to education, but with that aid limited to public schools; a complete end to racial segregation; and a continuation of the policy of separation of church and state.

The conference recognized the vital importance of the family as the primary influence in a child's life. This was encouraging in view of the world-wide threat of communism, which depreciates the family.

There was a definite recognition of the need of the development of religious and spiritual values in the life of the child, and it was agreed that education today, in many cases, is not meeting the needs of children and youth in this regard. *How* religious and spiritual values should be encouraged was left to the family and the church. The conference was not in a mood to recommend a place for religious training within the curriculum of the public schools.



ROBERT C. CUNNINGHAM, Editor

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# Have Faith in God—and Be Healed

Martin Luther Davidson

IN THE TENTH CHAPTER of the Gospel according to Mark, we read the gripping story of blind Bartimaeus. He was sitting by the highway begging when he heard that Jesus of Nazareth was passing by, and he cried out and said, "Jesus, thou son of David, have mercy on me."

No doubt Bartimaeus had heard the news of this Galilean Healer some time before this. You can imagine the thrill that must have vibrated through his heart on hearing the news. They told him that Jesus of Nazareth was healing every kind of sickness and disease. He never failed to effect a cure, they said. He never had to resort to surgery, medicine, or long periods of recuperation. He could heal just by a touch, or by speaking a word. He knew His patients before He ever met them, and He could heal them even at a distance!

This blind man was not ignorant of the Scriptures. No doubt he had often stood in the common court and listened as the priest read from the sacred scrolls. Perhaps he had heard him read Isaiah 53:4, 5: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

I can visualize Bartimaeus, though his eyes were shut to the natural light, seeing with the eyes of his soul a spiritual light. "This must be the Son of David," he thought "This Jesus must be the One promised in the Old Testament."

Probably he had heard the priest read Psalm 34:19: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." No doubt he had heard the priest read Psalm 103:3, 4 also: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

He must have known the story in Exodus 15, how the bitter waters were made sweet, and how the Lord at that time had promised. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

I imagine the heart of Bartimaeus began to

palpitate and throb as he thought, "This Man has a message from God. This is a truth from the living God." Bartimaeus for the first time had seen a flicker of hope. A ray of light had fallen into his blackened, darkened world. For Bartimaeus came into this world blind. His father before him was blind, and some suppose that his grandfather was likewise blind. It seemed obvious that some curse had befallen the family, or perhaps some tragedy had been poured into the human bloodstream and had flowed down generation after generation. Evidently he was doomed to live in a dark world.

If I have sympathy for any person who is afflicted, it is for the blind man who is locked in the prison of darkness. If any thing thrills me in the natural creation, it is to watch the sun rise in the early morning and kiss the earth with its glow and glory, then climb to its zenith and give to the earth light so bright that it produces life, then retire in the evening in its flaming glory, until God turns out the footlights and turns on the twinkling stars that men might lie down to rest in comfort. A blind man never sees that world. He can never see the blushing glory of the beautiful rose that opens its soul to God. He can never look at the crystal clear brook as it chatters and whispers mysteries to the Creator. He has never seen the tender smile on a baby's countenance. Oh, what a world he has missed!

But, ah, a faint ray of light had penetrated the inky darkness as Bartimaeus had heard of Jesus. He no doubt reasoned in his heart: "Some day this Galilean will pass my way. Some day this Healer will come down this Jericho road." Instinctively, intuitively, he felt that somehow, some time, this Holy

One would come his way. Oh, faith was springing up in his heart.

I wish I had the power to paint a picture of this scene. I see Bartimaeus sitting in his tatterdom, for poverty had overcome him as blindness had shut him away from proper employment. There he sits, holding his receptacle that someone's generosity might be moved to sustain his livelihood a few more days. There he waits, sitting day after day by the dusty Jericho road, waiting and hoping. But, as he sits there this day, he hears in the distance a strange noise. It is a noise he has never heard on the Jericho road before. He begins to muse, "What's the meaning of this strange rumble of voices and the falling of heavy feet?" Pondering in his heart, I imagine he says, "Could it be? I wonder."

The noise grows louder. The tumult comes on, the throng is pressing hard down the Jericho road. He drops his receptacle and forgets to beg. He has become so fascinated, so occupied, so completely lost in the imagination of his thoughts, that he has developed another world as he sits there waiting. Presently he hears scurrying feet of a passerby rushing on to meet the throng. Oh, wouldn't it be wonderful to join a throng like that, and to meet with Jesus of Nazareth!

Bartimaeus calls out, "Stranger! What meaneth this noise today on the Jericho road? What is this peculiar clamor of voices I hear?"

The stranger cries back as he rushes on, "Don't you know? Haven't you heard? It's Jesus of Nazareth coming down the Jericho road."

Bartimaeus leaped to his feet. He stood there eagerly waiting, and as the throng drew near he began to cry out. Notice how intelligent he was. His opening word was, "Jesus." Could he have chosen a better? "Thou Son of David," he adds as an explanatory phrase. That thrills me soul and body. "Jesus, thou Son of David." Oh, what an approach! What power there is in the name of Jesus! There is enough power in the name of Jesus to slam and fasten shut the gates of hell for time and eternity. There is enough power in the name of Jesus to bring every sleeping creature out of the grave. There is enough power in the name of Jesus to heal every diseased body. There is enough power in the name of Jesus to save every sinner and backslider that will come to Him.

Out in San Diego, I stood up to preach in a little camp meeting, and a lady came rushing up to the platform and said, "Brother Davidson, you'll have to come. There is a young lady here who tried to commit suicide and tried to kill her baby. Won't you come and pray?" I said, "I'm sorry, Madam. I can't go this moment, but I will as soon as the service is over."

She agreed, and when the service was over



This is one of the sermons which Brother Davidson preached at the Southern Missouri Camp Meeting, Lake of the Ozarks, last summer.



my wife and some other preachers went along with me. We came to this home, and there was this young lady in bed. When we walked in, she screamed out, "Don't you come in here! I don't want your Jesus. I don't want your God." Her husband was standing there wringing his hands, for they had found her when she had almost destroyed her baby, and half an hour later they had found her with a bathtub half full of water, trying to drown herself.

When we stepped in, she pulled the covers over her head and said she didn't want us Jesus folk. We knelt down to pray, and after a few minutes the power of the living God settled down like a cloud upon that place. When I felt the tug of God's Spirit in my soul, I leaned across that bed, gently touched her shoulder, and looking up to heaven I said, "Jesus, in Thy name I command these demons to go."

Presently she started sobbing, and I heard her mutter, "I love Jesus too." She pushed down the covers, and sobbed, "I love Jesus too."

After a little while she asked for her baby. The young husband was amazed, and looked at me, not knowing what to do. I said, "Go get the baby." He brought the cute little thing, and put it in its mother's arms. She pressed it against her bosom and said, "I love my baby, and I love Jesus too." Oh, there is power in the name of Jesus.

"Jesus, thou Son of David, have mercy on me." This blind man did not claim to have a corner on God. He merely asked for mercy. But there were some religious cranks in that crowd. They said, "Shh! Keep still, you're too noisy." When you're approaching the Lord Jesus Christ, particularly in regard to healing, you'll find plenty of folk to throw cold water on your faith; but until you've reached the place in which you're completely lost to man and solely occupied with Christ, you're not getting near enough to get healed. Get so lost from yourself, so absorbed with the blessed Christ, that you're concerned about nothing else.

"Don't you know that Jesus does not have time to fool with a beggar?" they may have said. "He's not concerned about poor outcasts like you." But that didn't stop Bartimaeus. He cried the more, saying, "Thou Son of David, have mercy on me."

I like this next verse. To me it is the crux of the whole matter. It says, "And Jesus stood still." Here is Jesus, God's only begotten Son, who in the divine mind was appointed before the foundations of the earth; the whole economy of redemption was arranged around His life. Every aspect of prophecy was concerned with this Man. The universes revolved around this Man. He became the pivot of eternity. God's redemption for man rested on Him. And here was one poor, blind beggar at the roadside. He had been ignored and brushed aside by everyone else. Down that Jericho road comes this One, the Holy One, the Divine One, the Ordained One, the Everlasting One. About Him is a mass of people, surging like a billow, hoping just to touch Him or to be touched. But from away over yonder on the fringe of the crowd comes a faint cry for help. Jesus hears it, and stops.

What was it that stopped Jesus? It was the voice of faith. And when God hears the voice of faith, He will take time out to minis-

ter to your need. The biggest man on earth, in God's eyes, is the man who has faith. The man who shakes the universe, the man who shuts the jaws of lions, who rolls back seas, who holds the sun steady in the heavens, who stops the spinning of the wheels of time, is the man of faith.

I can see the eyes of Jesus as He compassionately sweeps His gaze over the crowd which surrounds Him. All of a sudden, they come to a focus on blind Bartimaeus. He commands Bartimaeus to be called. Listen to what they said to him. "Be of good comfort; rise, for the Master hath called thee." Jesus said over and over to the sick, "Be of good comfort"—"Be of good cheer." I have seen sick people come to be prayed for and you would think they were coming up to be executed. Their attitude seemed to be, "Well, I'm on the death march now," instead of one of eagerness and joy.

Down in Dallas some years ago I was preaching and there was a woman sitting in a wheelchair off to my left. When I stood up I felt as though a magnet pulled me in her direction. I looked over and saw this woman, her eyes just bulging out. When I preached she eased out onto the edge of her wheelchair. I could hardly wait to finish that sermon. I knew that woman had faith, and that when I prayed for her that night something would happen. Did it? It was just like touching a button. I anointed my finger, touched her and said "In the name of Jesus." As soon as I touched her, she sprang out of that chair and danced about like a sixteen-year-old girl!

"Be of good comfort, rise; for the master hath called thee." If that had been you or I, we would have said, "Go back and tell the Master I'm blind. I can't see my way through this crowd." But the Bible says that Bartimaeus, casting away his garment, rose, and came to Jesus. It doesn't say a thing about somebody directing him. It doesn't say a thing about them making a path for him. God had that made before he ever started.

Now listen to what the Lord said to him. "What wilt thou that I should do unto thee?" Couldn't Jesus see that Bartimaeus was blind? Then why did He ask such a question? God in His gracious providence has arranged to honor us. He gives us the privilege of asking Him as if He didn't know our needs before we speak! "What wilt thou that I should do unto thee?" Jesus asked. Bartimaeus

didn't mumble. He didn't hesitate. He answered, "Lord, that I might receive my sight." He asked for exactly what he wanted.

I wish I were an artist. I would like to paint this picture—Bartimaeus looking up into the lovely face of Jesus; and Jesus with those deep, compassionate eyes, with mercy bursting forth from His countenance like the rays of light, with His whole divine being thrilled that a mortal creature should exercise such magnificent faith in Him. Oh, what a picture!

What happened? There is only one thing that could happen, for this reason—God and faith had come together. Faith met God. Hear the Master say, "Go thy way; thy faith hath made thee whole." God gives us faith and then He calls it ours! Friend, if you'll just reach out now your arm of faith and touch Jesus of Nazareth, He will heal you right where you are this minute.

Several years ago I was traveling with P. C. Nelson, that grand man of faith who is now with Christ. He saw thousands of sick people healed in the many years of his ministry. I said to him, "Brother Nelson, in all the days of your ministry, in your mind what stands out as the most unusual case of healing?" As modest as he was, he told me the following story.

It happened when Brother Nelson was out West in a big tent holding a meeting. A mother and a child who was born crippled, her little feet twisted until her toes were where her heels should have been, and who wore leather braces, were passing by the tent and were attracted by the throng of people. The mother slipped in and sat away back to listen to what this strange man was saying. As they sat there, "Daddy" Nelson went to telling about Jesus of Nazareth who heals today. The little girl sitting there absorbed what the great man was saying. Finally, he said, "All those who wish to be prayed for, fall into line at the left and come to the platform as directed by the ushers."

The little girl looked up and said, "Mommy, he said *all*. Mommy, let's go."

"No, honey. He didn't mean you."

"But he said *all*."

"I know, dear, but he didn't mean you." She sat there and watched the great man pray. Wonderful miracles happened.

When the little woman went out with her daughter crippling along at her side, the little girl looked up and said, "Mommy, why can't I walk like that? Mommy, I wish I could wear pretty white shoes."

"Honey, if you want white shoes, I'll buy them for you," she said, for her compassion was overwhelmed. They went to a store and sat down. The clerk looked at the twisted feet.

The mother said, "Get a pair the size you think she would wear if her feet were normal."

The little girl said, "Yes. And make them white."

The clerk climbed high up and pulled out a box containing a snow-white pair of shoes. The little girl said, "That is the kind, Mommy."

The mother said, "Put them in a box and let her have them." Out of the store she hobbled.

The next morning real early, here she came

## HOW TO READ THE BIBLE

Read the Bible, not as a newspaper, but as a home letter.

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon the page as a blank check, cash it.

If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life.

—F. B. Myer





# The Holy Spirit—And

by Susan A. Duncan

hobbling into the kitchen with this box under her arm. She said, "Let's go, Mommy."

"Go where, honey?"

"Let's go down to hear that man, that man who said *all*."

"No, we can't go today, dear."

"Yes, but we can, Mommy." Finally, she persuaded the mother.

When they started out the door, she said,

"Honey, what have you got?"

"I've got my shoes."

"What are you going to do with them, dear?"

"I'm going down there and let that man pray for me, and I'm going to put them on."

The mother's faith was not adequate. "Honey," she said, "leave them here until you come back."

"No, Mommy." A mother could not deny such intensity from a little cripple, so they took the box to the meeting.

Brother Nelson preached again and when he said, "Now, let's come," she leaped off her seat and said, "Come on, Mommy, come on!" Finally, the mother broke and stepped in line with her. Along moved the line until presently here stood this little thing at Brother Nelson's feet. He looked down and said, "Dear, what do you have in that box?"

"Shoes. Pretty white shoes."

"But honey, what are you going to do with them?"

"I'm going to put them on just as soon as you pray."

Brother Nelson said, "I could hardly wait to anoint that child. This is all I prayed, 'According to her faith, in the name of Jesus. Amen.'" He said, "She dropped right down at my feet and went to tearing at those old leather braces. Off they came. She reached in the box and pulled out a little white shoe."

He said, "I stood there and watched that little twisted foot. As she raised it up, it twisted up in perfect position and fitted right down in that little white shoe. Then she tore off the other brace. Out came the little white shoe as she raised up that foot, it too twisted around in normal position and into the little shoe. She laced them up and ran up and down the platform shouting, 'See, Mommy! See Mommy! See, Mommy!'"

Faith comes to God, expecting the answer. "Have faith in God."

To understand the seriousness of sin, we must fathom three oceans—the ocean of human suffering, the ocean of the sufferings of the Lord Jesus Christ, the ocean of future suffering which awaits impenitent sinners.—H. G. Guinness

A praising heart is a good medicine for all diseases of mind and body.

WE HAVE HEARD a great deal about the Holy Spirit since the Latter Rain outpouring. Many have come under the Spirit's power and have received the Baptism of the Holy Ghost. But I believe there has been a great loss to the Pentecostal Movement and great loss in the personal experience of many, because they have somehow gotten the idea that this baptism of the Holy Ghost is the end of all things, whereas it is practically only the beginning. Pentecost, as far as its reputation in the world is concerned, is suffering because people do not more fully realize God's purpose in this wonderful outpouring.

I want to speak about "The Holy Spirit and . . ." The Word tells us of many things which are to follow or accompany the work of the Spirit. The Scriptures speak of the Holy Spirit *and* service, the Holy Spirit *and* wisdom, the Holy Spirit *and* faith. These and numberless other things should accompany the Spirit in His working in our hearts to make this experience fruitful as I believe the Lord intended.

## The Holy Spirit and Joy

The first that we would think of perhaps is the Holy Spirit *and* joy. This is spoken of in Acts 13. It reads: "And the disciples were filled with joy *and* the Holy Ghost." Here in Rochester, when the Spirit was poured out, great joy was manifested. A brother who was present at that time remarked that, although he had been in several other places where the Spirit had fallen, he had never witnessed such a baptism of joy as the Lord gave us here. I shall never forget it; the memory of it makes me praise God. I was speaking of it yesterday to a brother who was here at that time, and he said it was the wonderful joy and the marvelous singing in the Spirit that con-

vinced him that it must be from God and that set him seeking, and God met him so speedily afterwards.

On the day of Pentecost the disciples had great joy. They "continued day and night in the temple, praising and worshipping God." They just did not want to go home. The reason that the disciples were so wonderfully filled with joy was that the Spirit came after Jesus' ascension. He had gone away into the heavens, and they were left alone. He had told them something about His going, and they would have to walk by faith and not by sight, but that they were to go on believing on Him, though unseen, just as they had done in His presence. He said He was not going to leave them alone, as "orphans." But they somehow did not understand, and when He went away they were very forlorn and confused. Then when the Spirit came down on that wonderful day He came, just as Jesus had said, as the "Comforter." Their sore hearts needed comfort, and while they realized He was a Comforter, the Spirit did His work in revealing to them Jesus, and they never felt any more alone, even though Jesus was just as far out of sight as before. Somehow He brought Jesus near and they knew He was not lost or stolen, as some supposed, but living, and had kept His word to them. It was a day of rejoicing. When the Lord baptizes us it is a day of rejoicing. Oh! this Pentecostal experience has meant the sinking of a great well in the midst of our being, and for ever there is bubbling up a spring of joy in the Holy Ghost. Though it does not always appear on the surface, yet we are conscious that it is ever there.

I believe that in order to keep this joy we must insist on living in the presence of Jesus. Even though He went far away, the Spirit came to reveal Jesus. It was not especially to make us happy but to reveal Jesus and His work. He said, "When the Spirit of truth is come, he will take of the things of Christ and will show them unto you." If we would keep this joy, we must live in the presence of Jesus and insist on living a life of praise. When the devil would come in and make us to reason, or fill us with doubts, we should praise the Lord. When fear sweeps over us, which I believe is one of the special tactics of the Enemy so many have fear of disease, fear of the future, fear of what may happen, a spirit of fear—nothing

This report of an address delivered by the late Miss Duncan was published in her monthly paper "Trust" many years ago. We reprint it during this Golden Anniversary Year because the Duncan Sisters and their school at Rochester, N. Y. (no longer in existence) played a prominent part in the Pentecostal activities of the early days.



will blot it out as quickly as the spirit of praise.

### The Holy Spirit and Fire

Then there was something else to accompany the Holy Spirit, and that was *fire*. People pray for the baptism of the Holy Ghost and fire, thinking that the fire simply meant the joy, and the noise, and manifestations, but that was only the beginning. The fire that was to accompany the Baptism is mentioned by John the Baptist in Luke 3: "I indeed baptize you with water; but One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire."

In the next verse he explains to us what that fire is: "Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner." There he tells us that the fire which should accompany the Baptism with the Holy Ghost is the fire of suffering, or proving, or trying, or, as He says here, "purging." What is it for? It is to purify our faith, our joy, and the new experience we have just entered upon. I believe it is just here many of God's dear children have made shipwreck. They have received a beautiful Baptism, and when God began to add the fire in various forms of trial and purging, bringing into their lives things that they never dreamed would come, and it seemed that it would consume them, they should have praised the Lord, saying: "This is the Baptism, the fire of the Holy Ghost." But instead of recognizing the fire as truly as we recognize the joy, they have begun to ask: "Am I backsliding?"

How many have gone through these experiences and lost out! They did not understand that God was going on with His work, and giving the fulness of the Baptism in order to purify and make them ready for the garnering. But God has gone on with His process; we should have understood it; it is the same discipline which Jesus went through for thirty years. Jesus, full of the Holy Ghost from His birth, never needed any fire for Himself, but for you and me He went through those years of testing and proving.

In Malachi we read of the necessity of the refiner's fire and fuller's soap. You say, "I thought that was all finished," but the Lord says, "My thoughts are not your thoughts." The Lord sees we need more fire, and why? "And He shall purify the sons of Levi." Who were the Levites? They were the very ones who under Moses had already been separated unto God. They were not the worst of all, but the best of all. Just after they had separated themselves unto God the word came, "Take the Levites and cleanse them." Because we have said "Yes" to the Lord the word is, "Now take them and cleanse them, and purge away everything that belongs to the flesh, and bring them into the fulness of the life in Christ."

We have a queer word in Proverbs 12: "The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious." Now this is telling us about a man who went hunting, and got some game. He took it home and did not roast it; that is, after he got it he did not value it, and it simply decayed and gave out nothing but corruption and death. That is exactly what some Pentecostal experiences come to. They have decayed, and given out

nothing but death, whereas if they had been roasted with fire" (God's fire of testing) they would have been good for food and would have given out life. Every blessing God gives us must be put to the test of fire. It will be tested in the future; before the Bema, or judgment for rewards, our works shall be tested by fire. We might better have the fire now than when it is too late.

Just as soon as you seem to be most honest with the Lord and think you are yielding up everything on the altar, it is just then that the fire begins. What is the altar for? Why do they put the animals on the altar? Not to leave them there to corrupt, but that they should be consumed and offered up as a sacrifice unto the Lord. In the whole burnt offering every part was put on the altar, including the head and inwards. It was a picture of the perfect offering of Christ to God, a sweet savour offering. It also is typical of you and me as we fully surrender everything we have and are to God, putting all on the altar.

Perhaps we think that, as we have surrendered all to God, there will be no fire, but immediately the fire begins. Why, of course! As soon as the offering is made, the fire is applied. It also says that, as soon as the offering began, "The song of the Lord began." All the time the offering was burning, the song of the Lord continued. Oh! the Lord is putting us to the test in so many ways. You have your own particular test and I have mine. God is dealing with each one of His children just in the way they need, to mature and perfect them and make them ready for the gathering home. It will be a fire that will last throughout our life and never cease. It says that the fire was never to go out, and I believe that the Lord wants us to be under the baptism of fire until He comes. In order to endure it we must learn this "song of the Lord." If you are misunderstood, worried, tried; if God seems to put you on the shelf when you thought you had a wonderful ministry before you; if it looks as though your life was just as feeble as before your Baptism; then see to it that you begin this "song of the Lord" while the offering is being consumed. I am perfectly sure that we all come short in this. We do let our song cease, and we hang our harps on the willows. I believe the fire would not seem half so hot if it were accompanied with the "song of the Lord."

### The Holy Spirit and Obedience

I believe the lack of obedience is one of the reasons why the song ceases. In Acts 5:32 we read, "And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that *obey* Him." We have numberless instances in the Bible of the Holy Ghost and obedience working together. Just this morning I read about Philip and his preaching, in Acts 8. He was about his work in a certain place, preaching and having a blessed ministry, when suddenly the Spirit said, "I want you to go off to the desert." The angel of the Lord spoke to Philip saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert," and he arose and *went*.

There are volumes in that. He did not say, "Why, Lord, we are right in the midst of a

revival; people are being saved; why should you want me to go somewhere else?" No, not a word did he say. "He arose and went." You know how the Lord worked and blessed his ministry, and then wrought a miracle, lifting him up and giving him that strange ride through the air, long before the days of airplanes. If he had not obeyed he would have missed that wonderful experience. I believe our future growth and blessing hang upon our obedience.

The Lord put Peter to the same test, you remember, in Acts 10. There was Cornelius, a heathen, but "devout and feared God," with a hungry heart, praying and fasting, but yet in the dark. The Lord came to his rescue and said, "There is a man over there in Joppa who can help you; send for him." God was preparing Peter for this ministry and gave him that wonderful vision of the sheet let down from heaven, full of all manner of animals and creeping things. Peter was puzzling to know what the vision meant. We know now what it meant, but it was not so easy for Peter to see that Pentecost was for everybody. Suddenly there was a knock at the door, and those messengers arrived. God said, "Behold, three men seek thee; arise therefore, and get thee down, and go with them, doubting nothing." The word "doubting" in the original is "*analyzing*"—without analyzing. Oh, the Lord would say to us many times, "Stop reasoning; stop analyzing; go when I say to go." You know the outcome of Peter's obedience. God gave him that wonderful sermon to the Gentiles, and the Holy Ghost fell on all that heard, because Peter was obedient, doing what God told him to do. I believe there is leanness and barrenness in our lives many times because of little acts of disobedience which cause us to lose the blessing.

### The Holy Spirit and Prayer

Oh, who can tell the wonders of prayer in the Holy Ghost! We know something of it. A word in Ephesians says, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Praying always, in the Spirit. We forget to count on the Spirit's uprising. God will reveal to us His will and purpose as we pray.

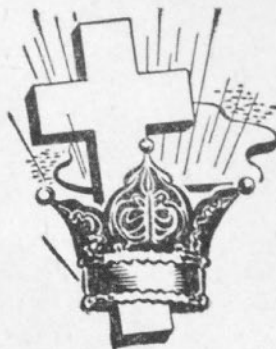
If there is anything on earth the devil is contending against, it is prayer. We find in our own experience that when we gather for an evening to pray, we can sit and talk and plan the work and even converse about God and heavenly things for any length of time uninterrupted, but the moment we say, "Now we must begin to pray," the phone will ring, or the door bell will ring, or a dozen things will seem to happen at once to hinder prayer. Oh, yes, Satan is willing that you shall talk, but he is not willing that you shall pray.

It is through the Holy Spirit and prayer that blessing is to come before God's wrath is turned upon the world in Judgment. I believe we are living in the hours referred to in the second chapter of Joel. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain . . . for the day of the Lord cometh, for it is nigh at hand." The day has come when God would have an alarm sounded, and unless we measure up along these lines we will not be ready when the Lord comes.



# THREE REIGNING POWERS

Wesley R. Steelberg on REVIVALTIME



*For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Romans 5:17-21.*

THERE IS SOMETHING so wonderful about the Word of God which signifies so clearly to us that where sin had amassed such a great and awful record, God's grace was greater than sin. I can remember my precious mother singing the songs of Zion when I was a boy. One that she used to love to sing was:

*Grace, grace, God's grace—  
Grace that is greater than all my sin.*

If you were to view the sins of man through the eyes of God, I am sure that you would feel that it was simply one awful shadow of blackness covering everything. But, praise God, His grace is greater than all our sin.

In the above Scripture there are three references to REIGNING POWERS. First of all, I draw your attention to the REIGN OF SIN. "Why," you say, "a reign indicates the sovereignty of a king." Yes, and sin has become the king of the lives and hearts of all mankind, and were it not for the grace of God, sin would dominate so entirely and exert such tyranny over men that they should never be able to vanquish that enemy that keeps them bound in a strait jacket, that keeps them under the heel of his horrible domination.

Many people today are so bound by sin that, try as they may, they cannot free themselves from it. I recall when I was still under bondage to sin, how I would clench my fist and I would stamp my foot and I would vow with everything there was in me that I was never going to do that thing again. Oh, friends, it is a dreadful realization to ex-

perience that you are bound, dominated, kept under by the awful power of sin.

The Scriptures describe it very vividly, and I want to review for you what God is talking about when He speaks of the dominion of sin.

In the twenty-first verse, we read, "That as sin hath reigned unto death, even so might grace reign through righteousness." Note the phrase—"That as sin hath reigned unto death." The ultimate purpose of sin is to destroy all the creation of God and so utterly ruin it that men shall never have an opportunity to be saved. God is likewise just as determined as old Satan is, and He has set Himself in His mighty power to say, "Satan shall not have dominion over My creation; I will destroy the power of Satan."

God doesn't have any ally to help Him, either, for sin is loved by men. We read in Job 15:16, "How much more abominable and filthy is man, which drinketh iniquity like water!" Then in Psalm 52:3, "Thou lovest evil more than good; and lying rather than to speak righteousness." Again in Proverbs 2:14, "Who rejoice to do evil, and delight in the frowardness of the wicked." Is it any wonder that God's heart was burdened and crushed when He saw man under the heel of sin, under the power of its domination until man had actually fallen in love with sin? He not only delighted to do it on his own accord, but always sought to draw others into the same sin. Have you ever noticed that when men and women are bound in sin, they always like to have someone else indulge in the same sin? Perhaps it is with a sense of self-justification. "Oh," they feel, "I'm not so bad after all; others are doing the same thing." They are justifying themselves to try to salve their conscience. But the reign of sin is an awful reign of tyranny.

But over against that, thank God, there is a REIGN OF GRACE. Oh I rejoice to be able to say that grace is abounding toward us, greater than all our sin. In previous messages I have mentioned that grace is one of the most wonderful things that God has ever displayed toward man. We have salvation only through grace. We read in Romans 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus." We have nothing we can exchange for salvation. We have nothing to offer God. We have no argument that God should give us another chance, another opportunity to prove ourselves and make good. It is not within the power of man to direct his steps in righteousness, for man's heart is continually set to do evil. But grace, the unmerited favor of God, reaches down and picks up the un-

righteous, the unworthy, the undeserving, the wayward, the rebellious, and draws them in arms of love right up to the bosom of the Father, and the Father offers salvation.

And the reign of grace is so glorious that it absolutely obliterates every trace of sin. It is wonderful to realize that the sins of the past are forever erased to such an extent that no power of heaven or earth can discover even a trace of them. As a general rule, you can trace the doings of man in some manner or other, but God is so marvelously kind that He *buries our sins in the sea of His forgetfulness. He blots them out like a thick cloud, and they are gone. They no longer exist.* Satan can come with all of his cunning and say to the new convert, "Don't you remember when you used to be guilty of those things? Don't you recall when you were a victim of that particular indulgence?" The man who has been saved can face Satan and say, "Thank God, you cannot find a trace of my sin to bring it back and present it, for God has forgotten it and buried it."

Out of all this comes a REIGN OF LIFE, the life of Jesus Christ within. The *first* reign is sin's conquest. The *second* reign is God's triumph. And the *third* reign is the saint's victory. Thank God! It is a glorious victory, for we can walk in the life and strength which God affords and we need not be subject to temptation. The temptations which once held dominion over us are now forgotten forever.

I want to bring you one or two verses of Scripture to substantiate what I am saying. "But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." There is a boldness to tell others that God is able because there is a life within you that sustains and keeps you. The man who once was a victim of temptation so that he couldn't pass a saloon, now can walk by that saloon without even looking at it. Not only that, but there is a longing in his heart to help another man that is bound by those same evil chains of sin and to bring him to a knowledge of the saving grace of God. The reign of sin is past. The reign of grace is glorious. And the reign of the more abundant life of which Jesus spoke is real. He said, "I am come that ye might have life, and that ye might have it more abundantly."

There are those who fear that having once given their hearts to the Lord it will become a monotonous thing. They say, "Oh, I don't think I'll get much out of it; it might be pleasant for a short time." However, the song indicates clearly the actual fact as we sing, "Sweeter as the years go by." Such wonderful hymns are a testimony to our faith. Dear friend, I plead with you. Accept Jesus Christ as your personal Saviour.

(REVIVALTIME is the Radio Voice of the Assemblies of God. Correspondence and contributions for the support of this national broadcast should be addressed to REVIVALTIME, P. O. Box 70, Springfield, Missouri.)

Whether we believe it or not, "It is more blessed to give than to receive." If we will but be givers, He will minister to us both seed for our sowing and bread for our eating, and we shall always have all sufficiency in all things, and abound in all good works.—Hudson Taylor.





#### HEADMAN SAVED AFTER SIX YEARS

John E. Garlock, our missionary to the Basuto tribe in South Africa (left), and August Kast, Swiss Assemblies of God missionary stationed for the past fourteen years at Mt. Tabor, Basutoland, with a village headman recently saved at Mt. Tabor. Christians and missionaries had prayed for the headman for six years. Mr. and Mrs. Henry B. Garlock were present the day he was saved, and took the picture.

## PROPERTY PURCHASED IN SPAIN

Henry C. Ball

Field Secretary for Latin America

A HOUSE, recently acquired by Mr. and Mrs. Roman Perruc in Ronda, Spain has been stoned, but police are guarding the property.

That is the information received in a late communication from Mr. and Mrs. Perruc, national missionaries to Spain from our church in Cuba.

The Perrucs report that the former owner tried to break contract with them as he was threatened with excommunication from the Catholic church. When he could not break contract he was formally excommunicated. The Chief of Police has promised protection for the property and has stationed a guard in front of the premises.

The action of the Chief of Police was the second favorable move on the part of Ronda officials in behalf of the Pentecostal group of that city. A few months ago the Mayor of Ronda ordered the Christians to secure a better hall for their services. Ordinarily the order would have been to close the doors, and leave town. In the interest of the Chief of Police and the Mayor is seen definite answers to prayer.

\* \* \*

Spain, the land that Paul had planned to visit, and the land where the Reformation flourished for a time only to be wiped out by the Inquisition, is being reached in some areas for Christ.

Several months ago Mr. and Mrs. Roman Perruc went to the city of Ronda in southern Spain to try to re-establish the Pentecostal work there which had been discontinued during the Spanish revolution. These missionaries

were saved in New York and then were associated with our Habana, Cuba Assembly. From Habana they went to Spain and for a while were located at La Coruna in the north.

Mrs. Perruc went to Ronda first and established a toe hold there. She found temporary quarters with another woman. Former believers were visited and some of them were found faithful. Eventually Mrs. Perruc was able to rent a room where she and Mr. Perruc could live. They began to hold services wherever a door was open for them.

By the middle of November, 1950 they were able to report that 34 had received the Baptism in Ronda. Quite a number are promising young people.

Calls are coming to the Perrucs from hungry individuals at points as far as 100 miles away for the full-gospel message. There have been several healings. News of the healings has been spread abroad and interest awakened.

The house that the Perrucs purchased was offered for \$3,500, the full amount to be paid within a year. No other house in Ronda was available to Protestants so a contract was signed immediately after the offer was made. Mr. and Mrs. Perruc will be unable to pay for the house within the stipulated period. They are seeking a loan. It is not possible for the Foreign Missions Department to advance the amount to them. If there is someone in the constituency who would be willing to lend the money needed to the Perrucs, without interest, to be repaid as offerings come in to them, we would appreciate his contacting

us. (Address your correspondence to: Henry C. Ball, Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.) The house will be used for services and a home for the Perrucs. Twenty-two young men, desiring to prepare for the ministry, will likely be trained there. Outright gifts toward the purchase of the property would be used as a revolving fund toward the expansion of the work in Spain.

Pray that God will protect His people in Spain that history will not be repeated in the stamping out of the evangelical testimony.

## NEWS NOTES

Edith Gertrude Dutton sailed for North India on December 16 under appointment of the Foreign Missions Department.

\* \* \*

The address of Mr. and Mrs. Alfred Cawston, missionaries to South India, is: Post Office Box 36, Bangalore 1, India.

\* \* \*

Irene L. Dietrich sailed for South Africa on January 5.

\* \* \*

Mr. and Mrs. Charles B. Anderson, new appointees, recently sailed for South India.

### REVIVALTIME REACHING SOLDIERS IN EUROPE

In an effort to employ every possible means of reaching the peoples of Europe with the gospel message, each week the Assemblies of God is presenting the fellowship's radio program, REVIVALTIME, over Radio Luxembourg.

Radio Luxembourg, a 200,000-watt station, is one of the strongest in the world. It covers 82 per cent of Europe, including the British Islands. Millions of English-speaking peoples are found in the station's audience.

Letters are coming to us from many sections of Europe, expressing appreciation for the gospel on the air, but here is one from a mother in America:

"I am enclosing an offering to help you in God's work. I have a son in Europe whom your broadcast may reach along with other lost souls. May God bless you and REVIVALTIME. I thank God for the good your broadcast is doing in saving lost souls.

Mrs. C. L. D., Toombsboro, Georgia."

In addition to the nationals being reached in Europe there are thousands of American soldiers in listening range of Radio Luxembourg.

To keep REVIVALTIME on Radio Luxembourg \$200 is needed each week. If you are interested in the continuance of this radio-missionary endeavor, you are invited to send your offering to: Foreign Missions Department, 434 West Pacific, Springfield 1, Missouri, designated "For Radio Luxembourg."



Edith G. Dutton  
North India



Charles B. Anderson  
South India



Mrs. C. B. Anderson  
South India



Irene L. Dietrich  
South Africa

packed so there was hardly room for the speaker and leader. A small table was on the platform. Three persons were under it. There must have been between 1,500 and 2,000 persons in all. There was liberty and a fine response to the message.

"It is raining here much of the time. When it is dry enough the Bantus congregate in the open to wait upon the Lord. Pastor Bhengu sometimes comes along, preaches to them, and prays for the sick among them and then leaves to return later.

"More than 1,000 decisions for Christ have been made in the current revival but how many more is not known as no record is kept now. There have been many healings."

## REVIVAL IN SOUTH AFRICA

Merlin I. Lund, South Africa

I CAN REPORT a revival in and around East London, South Africa.

God is using a Bantu man, named Bhengu, in the salvation of souls and the healing of the sick around the coastal city. Pastor Bhengu is one of the Bantu leaders of the Assemblies of God in South Africa.

W. F. Mullan from the European branch of the Assemblies of God, along with others, has been helping in the services. I wish to quote from a letter received from him on December 12, 1950:

"I am writing you from East London. I came here for a few days to lend a helping hand in the Lord's work.

"Last Tuesday a special meeting for Europeans was held in the City Hall, with Pastor Bhengu the speaker. Approximately

1,000 persons were present and more than 20 decisions for salvation were counted. At the end of the meeting around 100 were anointed for healing. Quite a number were healed. One man who had lost 60 pounds in the past few weeks from diabetes, and possibly cancer, was healed. He went home and ate heartily and has been doing so ever since. Now he has gone back to work and is testifying of the wonderful healing he received.

"Yesterday afternoon I was in Pastor Bhengu's meeting for Bantus in the Springbok Theater. The seating capacity is 900. The meeting was to begin at three o'clock but at two the place was just about full. When the meeting opened every available spot was taken. Benches made to hold eight persons had 10 and 11 occupants. The people stood in the aisles, in the doorway and on the outside. Some sat on the floor. The platform was

### ARRIVED AT ACTS 10:47

Naomi C. Daraban, who has been engaged in missionary work in Chengtu, Szechuan, China writes: "I want to report the blessing of the Lord upon our work in the immediate vicinity. God has been adding to the church constantly during the last year. I have not urged anyone to be baptized as I wanted to make certain that the converts knew what they were doing; however, we have arrived at Acts 10:47, as many of our folk have already been baptized in the Holy Spirit, so recently an opportunity was given for water baptism. Fifty-four asked to be baptized. Only four of the number were children. The local pastor officiated.

"The pastor was formerly a business man. While church work seemed a little out of line for him for a while I must say that as the needs arise he is proving equal to the occasions. His wife was a teacher in the Stephany Orphanage and is of some help to him.

"I feel that my time of usefulness here is about up, and I am applying for a permit to leave the country."



MALAYALAM DISTRICT CONFERENCE

Shown above are missionaries and nationals present at the 1950 Malayalam District Conference, held late in 1950 at Punalur, Travancore, South India. The Assemblies of God Bethel Bible School building,

in which the meetings were held is in the background. Near the center (second row) seated next to (left) one of the nationals is John Robert Shaver, one of our missionaries, who recently died on the field of cerebro-spinal encephalitis.



# SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S LESSON BY E. S. WILLIAMS

## CHRIST'S TEACHING ON GIVING

### Lesson for February 4

Matthew 6:19-21, 31-34; Luke 21:1-4

How far are we literally to obey the instruction given by Jesus—"Lay not up for yourselves treasures upon earth," and "Sell that thou hast and give to the poor"? This has troubled the writer and it may trouble you. If Jesus here gave the rule for absolute obedience, such obedience was not carried out by early church believers. John had a home to which he took the mother of Jesus (John 19:27). Philemon had possessions, among which there were slaves. Instruction given by Paul concerning slaves and Christian masters indicates that there were those among the believers who had possessions (Col. 4:1). Paul charged the rich that they trust not in uncertain riches (1 Tim. 6:17).

Although possessions were not forbidden, owners of them were exhorted not to depend upon them, and were advised to use such well—"That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:18, 19.

#### 1. Jesus Teaches by Comparison

When Jesus said, "Lay not up for yourselves treasures upon earth," but "lay up for yourselves treasures in heaven" (vv. 19, 20), He was teaching the value of things which are eternal in contrast with those which are temporal. To devote oneself to the accumulation of earthly things is to risk one's losing the vision of that which is eternal. The honest heart by careful and sincere self-examination can discern when the things of earth have ascendancy over the things of eternity. "Where your treasure is, there will your heart be also." v. 21.

When spiritual life is hindered or destroyed by earthly things, it is time to "put thy house in order," to return to the Lord, and, if necessary, entirely give up all that is material that one may have that which is eternal. "For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Some people can profit materially and enrich their own souls at the same time by the use they make of that which they gain; others lose the vision of that which is spiritual, if they have any success materially.

#### 2. Jesus Teaches a Life of Faith

Jesus knew concerning the cares of life. He had not grown up in a humble home without knowing something of the burdens of life. He knew how anxiety weighs on the spirit, undermining joy and sometimes undermining health. He would have us free from the cares

of life through faith in our heavenly Father. He laid the foundation for encouraging our trust in God by pointing to the fowls of the air, who "sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Then He applied this simplicity of trust to us—"Are ye not much better than they?" v. 26. He was here speaking about our daily food.

Then He said, "Consider the lilies of the field, how they grow," and "Why take ye thought for raiment?" "Shall he not much more clothe you, O ye of little faith?" vv. 28, 30. When Jesus said, "Take no thought," He did not mean, "Be shiftless and lazy." The literal meaning is "Take no *anxious* thought." Plan carefully and prayerfully, but do not worry. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Psalm 37:3.

#### 3. Jesus Provides a Standard for Giving

In Luke 21:1-4 Jesus viewed the scene of giving into the treasury of the Lord. Rich men were casting in their offerings; then came "a certain poor widow casting in thither two mites." Concerning her, Jesus said, "This poor widow hath cast in more than they all" (v. 3). Why did Jesus say that the widow had cast in more than all the others? It was because she from her heart had given sacrificially, while those who had made larger gifts had given out of their abundance and would never miss it.

To give a little out of your much means no sacrifice. Even to give our tithe when we have plenty of money means little. It represents much more when the small income earner, who knows self-sacrifice in many directions, gives faithfully. Our Pentecostal Movement began as a self-sacrificing Movement. Ministers were willing to get along upon little; missionaries went forth trusting only in the Lord; believers did without things that they might have enjoyed in order that they might give for Missions and help the work at home. Are we getting away from this spirit? May we never do so, for sacrifice for others is the spirit of the gospel. It is not what we can get that counts, but what we give.

In our giving, the poor are not to be neglected. How much Jesus said about the poor. "Sell that thou hast, and give to the poor." To the rich young ruler He said, "Sell whatsoever thou hast, and give to the poor, and . . . come . . . and follow me." In Old Testament times also the Lord said much concerning the poor. "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." Psalm 41:1. Even in the distribution of the tithes in Israel the poor were to

to be remembered (Deut. 15:11).

#### 4. Jesus Sets an Example in Giving

In 2 Corinthians 8 Paul is seeking help for the poor saints at Jerusalem. In exhorting the Corinthians to give liberally he sets before them the ideal example—"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (v. 9). Paul held Christian giving as a "grace," which means that it ought to be looked upon as a privilege. "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7).

The needs are so many in the work of God that it seems to the writer that it would be well prayerfully to budget one's giving. All do well who give their tithe to God and who then look to God for help in having it properly placed. While giving is a grace, may we remember that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

#### THIS WEEK'S LESSON

Christ's Last Appeal to Jerusalem (lesson for Sunday, January 28). Lesson text: Luke 19:37-48.

#### IGNORING CRITICISM

Daniel's ear was open to the voice of God, but it was closed to those who criticized his devotion or threatened him for it. There are times to turn a deaf ear. "The moon wouldn't do business at the old stand regularly if it paid any attention to all the little dogs that bark at it."

#### CHURCH TIME



# PASSING and PERMANENT

## NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

### Pray for Missing Children

The Archbishop of Canterbury recently urged all congregations in the Church of England to pray for the estimated 20,000 Greek children abducted from their homes since 1946 by Communist-led guerrillas. He said that thousands of children in Greece have been carried off to an unknown fate.

### Television and the Two Witnesses

There are nearly ten million television sets in the U.S.A. today, and if war production does not hinder there will be twice as many within a few years. Have you ever considered what part television may have in fulfilling Revelation 11:9? Not many years ago the scoffer would ask, "How is it possible that the dead bodies of the two witnesses will be seen lying in the streets of Jerusalem by people all over the world?" Television has rendered the problem elementary.

### The Story of Creation

The Bishop of Birmingham, England, has recommended that the Bible's story of creation in Genesis be rewritten to conform to materialistic views on the world's origin, according to *Quick* magazine. The Bishop can do that if he chooses, on one condition: let him change the title of the Book to "The Word of Man," and give us the opportunity to choose between it and the Word of God. We would choose the latter, for the other would be out of date in a few months. Scientists are changing their theories every year.

### The Believing Remnant

A remarkable article appeared in the most important Jewish paper in the Western world, *The Jewish Chronicle*, London (June 16, 1950), in which the following statement occurs:

"This is not an age of Christian belief; it is an age which is un-Christian, and just as there is only a remnant of Israel carrying on despite the enmity of the world, so in the foreseeable future there might be only a remnant of the church. The Jew prays for the coming of the Messiah; the Christian will pray more and more ardently for His second coming; the paths converge."

### Reds Studying the Bible!

The Communists of Czechoslovakia are studying the Bible, but with ulterior motives. The Government has set up a committee in Prague which is busy compiling all parts of the Bible which could be applied to Communism, according to Czech refugees in Vienna who are quoted by Religious News Service.

Its purpose is to reinforce the Red government in its struggle against the Roman Catholic Church. A major objective will be to persuade the highly religious Czech peasants that the regime's land collectivization projects have a Biblical basis.

The Reds are not the first to twist the scriptures to suit their own ends, but they who "wrest the scriptures" do so "unto their own destruction," the Bible says. 2 Peter 3:16.

### The Finding of the Judge

From June 1, 1939, to August 1, 1950, Judge Sam Davis Tatum, of the Juvenile and Domestic Relations Court in Nashville, has tried approximately 9,500 cases involving boys and girls seventeen years of age or under. His records show that of this number, only 64 had been regular in attendance at Sunday school or church at the time of their misconduct. Only one of the parents involved in those cases had attended Bible classes or church services with any consistency, according to a report in *Twentieth Century Christian*. Judge Tatum listed "lack of religious training in the home" as the most important basic cause of teen-age delinquency.

### Praying for Another Pentecost

Frank Laubach, well-known leader of campaigns against illiteracy in many parts of the earth, has said:

"The Christian countries, as we call ourselves, with ten times the talent, experience and financial resources, have let the Communists run us out of China with propaganda. Something is the matter with us. What is it? We are ahead of the Communists in everything but zeal. . . . We need a new Pentecost in the Christian Church, a new outpouring of the Holy Spirit, a new faith, a new burning passion, a new vision.

"Lord, send a Pentecost at any cost; send a Pentecost and begin in me, now. Keep Thy promise, Christ, and baptize us with the Holy Spirit and with fire. Face us the other way round. Start us ahead. The altar is ready, the offering is ready. Lord, now send the fire."

### "Nothing Can Stop It"?

And now comes Phonevision, a new gadget to attach to a television set and a telephone. Just pay a dollar, telephone your choice, and a full-length Hollywood movie appears on the screen in your living room. According to *Time*, the new device is now being tried out in 300 Chicago homes. The President of Zenith Radio expects Phonevision to be a going business within two years.

"The theater is moving into the home and nothing can stop it," he says. Ah, but he's wrong there. It may be moving into many homes but it won't be gaining entrance to those which are dedicated to God. If Christ is the head of the house, the Unseen Guest at every gathering, the Silent Listener to every radio program, there will be no entertainment that violates the peace and love and holiness which are instilled by His sacred presence.

### Only God Can Save Us

Says Francis B. Sayre, U.S. Representative, Trusteeship Council of the United Nations:

"It is the spiritual life of the great rank and file of the people which inevitably determines the policies of a democracy. And in our public life, the urgent need for strong spiritual foundations and Christian direction, if Western civilization is to triumph over the forces of Communism, is becoming ever more apparent. Without a common sense of direction such as only a common spiritual objective can give, the work of some will collide with or cancel the work of others and all must end in futility.

"Only a sense of the vivid reality of God, which gives to men and women common spiritual values, can save. And the one force which can achieve this, so far as I can see, is a flaming Christianity. To avoid shipwreck we must turn back to the life-giving fundamentals taught by Jesus Christ and make them more regnant in our daily lives."

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Will 1951 be our last opportunity to invest in souls? A small amount now will yield riches untold in eternity.

### *Little is Much if God is in It*

A little help can mean so much to a pioneer church. Many times a small contribution has put a struggling church over the top. Your decision now may spell success or loss for some home mission field.

On our limited means we are trying to establish the gospel in every city and town in the United States and Alaska. We are supporting missionaries among the American Indians, the Jewish people, deaf mutes, prisoners, and the foreign language groups in the U. S.

This may be our last year to reach them. We need the help of every Evangel reader financially and in earnest prayer. Only as your contributions come in do we have funds to reach out to win others. May God abundantly bless you as you work with us this new year.

Send your offering NOW and regularly to the Home Missions Department (Fred Vogler, Director), 434 W. Pacific, Springfield 1, Missouri.



## MISSIONS AT HOME

New Fields . . . Deaf Mutes . . . Prisoners  
Jews . . . American Indians . . . Alaska  
Foreign Language Groups in U. S. A.

### HIGHLIGHTS FROM THE LAND OF THE MIDNIGHT SUN

By G. F. Lewis

Brother and Sister Fred Vogler, Mrs. Lewis and I, left Springfield on Thursday morning, May 25, 1950 for Alaska and the All-Alaska Missionary Convention, to be held in Anchorage, June 13 through June 18. We motored from Springfield to Seattle, Washington, arriving there Monday afternoon, the 29th. From Seattle we went to Vancouver, B. C., on Wednesday, and left there that night on the *Princess Louise*, bound for Juneau, Alaska. We made boat stops at Ocean Falls and Prince Rupert, Canada, and at Ketchikan and Petersburg, Alaska, arriving in Juneau at 4:30 p.m. Saturday, June 3. On the boat with us were several Central Bible Institute students—some going to work for the summer, others who planned to remain in Alaska indefinitely.

We spent Sunday, June 4, with R. E. Baker, pastor of the Juneau church. We have a fine church in that city, with living quarters for the pastor adjoining. There were 150 in Sunday School that morning, and we had two lovely church services. Brother and Sister Baker are to be highly commended for the excellent work they have done in Juneau.

#### OUR CHILDREN'S HOMES

Sunday afternoon we visited the Juneau Children's Home located just outside the city. We found a fine home, beautifully situated and under the excellent management of Mr. and Mrs. Lyle Johnson. On Monday, Brother Vogler and I talked with the Territorial Welfare Director in Juneau, and he told us that, in his opinion, the Juneau Children's Home, in some respects, is tops in the Territory. He also spoke very highly of the Children's Farm Home, located at Palmer, about twenty miles from Anchorage, and under the supervision of Brother and Sister Ray Cather. He stated that the farm is the ideal place for children. He cited some young men who had been trained on the farm and had been taught how to use a tractor, and were now holding good jobs with the Territory, making as high as \$20 and \$25 a day. This man had only the highest commendation for all of our homes.

May I pause here for a moment to inject some thoughts in regard to orphanage work in Alaska. One cannot be in Alaska very long without being brought face to face with a tragic situation. The Welfare Director in Juneau informed us that out of an estimated population of 120,000 in Alaska, there are 22,000 orphans and deserted children. Drunkenness and immorality, it seems to me, is almost unparalleled. We were told

that in one city every third birth is illegitimate. These children are deserted and become the ward of the Territory. The Territory in turn is looking to homes such as ours, not only to give to these children loving care, but also to give them Christian training.

It seems almost impossible to reach the Whites who are so hardened by sin, but we do find an open door among the Indians and Eskimos, and especially among the children, who can and should be reached before they plunge into the sins that surround them. We thank God that in our homes these children are being reached.

We found that every child old enough to understand has been saved, and most of them filled with the Spirit. Some have attended Bible schools here in the States and have returned to Alaska to work among their people. Many times the workers have been awakened in the middle of the night by the sound of weeping and praying among the children in their rooms, and as the workers have joined them a number have received the Holy Spirit. We cannot speak too highly of the wonderful work being done by the Johnsons, Cathers, Vera Potter, and others in these homes. Surely here is a door of evangelism that cannot be ignored.

#### TRAVELING CONVENTION-WARD

On Tuesday afternoon, June 6, we left Juneau by boat, bound for Anchorage and the convention. On Thursday afternoon the boat stopped at Valdez, where Brother and Sister R. J. Teeter are located. The church in Valdez has prospered under their ministry. We recently learned that the Sunday School has outgrown the building and that they will soon begin to build an addition.

While we had only a few hours before sailing again, we were able to visit the orphanage, operated by Brother and Sister Arthur H. Segerquist. This is quite a large home, and Brother and Sister Segerquist have worked very hard in caring for the large number of children entrusted to them. Since our visit Brother Segerquist has gone home to be with the Lord. We understand he died of a heart attack. The orphanage has operated as a separate institution, although Brother Segerquist

was one of our Assemblies of God ministers.

On Friday morning we arrived in Seward. We have a lovely church building in Seward, and while we were not permitted to be with them for a service, we were informed that they were in the midst of a revival and a real moving of God's Spirit. Following the convention in Anchorage, W. R. Gunn of Wrangell spent several days ministering in the Seward Church, during which time several were saved and others received the Baptism with the Holy Spirit. After a brief visit with Brother and Sister Malcom, who have done such a splendid work in a very difficult field, we went on by train to Anchorage, arriving there Friday night.

Immediately after arriving in Anchorage we took a bus to Palmer where we were met by Brother Cather, who took us to the Children's Home, which is a 120-acre farm, well located in the beautiful Matanuska Valley. These days spent with Brother and Sister Cather and the children will long be remembered. The Christian atmosphere of the home, the courtesy, good manners and obedience of the children were an inspiration to us.

Tuesday morning, June 13, we returned to Anchorage to begin the All-Alaska Missionary Convention, which lasted over the following Sunday. C. A. Rossignol is pastor of the Anchorage Gospel Tabernacle. The convention was well attended with 132 signing the roster. All of the workers in the Territory were present except two, and everyone declared it to be the best convention ever held in Alaska. The spiritual tide was high, and God was present in every service. The fellowship enjoyed by the workers was especially appreciated, for the workers in Alaska are far removed from each other and transportation is exceedingly difficult.

During one of the morning meetings Brother Vogler conducted a survey of property valuation in Alaska with these results:

Ketchikan .....	\$40,000	Valdez .....	8,000
Anchorage .....	40,000	Petersburg .....	7,500
Fairbanks .....	30,000	Cordova .....	5,500
Juneau Church .....	25,000	Aniak .....	5,000
Juneau Children's Home .....	25,000	Seward .....	5,000
Nome .....	20,000	Sitka .....	5,000
Children's Farm Home .....	15,000	Wrangell .....	5,000
Pelican City .....	12,000	Airplane .....	3,000
Boat Fund .....	10,000	McGrath .....	2,000
		Circle City .....	500
		<b>TOTAL .....</b>	<b>\$263,500</b>



Aerial view of our Children's Home near Palmer, Alaska, in the beautiful Matanuska Valley. Here deserted children are finding Christ as their Savior, and are learning to be self-supporting Christian citizens. The house in the upper right of the picture is home to fifteen boys and girls. The barn at the lower left is our Grade A dairy barn. The fertile fields produce abundant crops.

There is a combined indebtedness against these properties of \$30,000, leaving a balance of \$233,500 worth of debt-free property as far as we can determine. We have a good assembly in every town of over 1,000 population in Alaska. There are three new works in the process of being established at the present time—one at Nicolai and two near Anchorage.

On Saturday the convention was moved to the Cather Farm so that all could visit the home there, and in the afternoon a dedication service was held at which time Brother Vogler dedicated the farm to God and His work. It was indeed a precious service. Sunday morning an ordination service was held in the Anchorage church.

#### OUR MISSIONARY PLANE

Sunday afternoon a dedication service was held at the Anchorage airport at which time our new airplane, given to the work in Alaska by a generous friend of missions, was dedicated. This plane is being operated by Edward Badten, who for several years pastored the work at Fort Yukon, and who, no doubt, had one of the finest Indian churches in Alaska. Brother Badten will fly this plane into what has been hitherto untouched Indian and Eskimo villages, carrying to them the gospel of Jesus Christ. Our brother is an excellent pilot, and may God bless him in this new missionary effort. The plane will be known as the "Alaskan Missionary."

#### THE VAST NORTHLAND INTERIOR

On Monday, June 19, we left Anchorage by train for Fairbanks, arriving there at 10:30 p.m. On Tuesday several of us drove to Circle City on the Yukon for a meeting with Brother and Sister Randall. Circle City is the most northern town in North America to be reached by road, and it is just south of the Arctic Circle. Brother and Sister Randall are indeed missionaries. They have a lovely congregation of Indians. The meeting was held in a little log building on the banks of the Yukon. The only ventilation were holes in the roof, and the rain was dripping through, but the building was packed, and it was a most delightful service. May God bless these good friends laboring at "trail's end" on the Arctic Circle. Twenty-one of us stayed over night with Brother and Sister Randall in their two-room cabin, the church, a tent, and a car, returning to Fairbanks on Wednesday for an excellent service with Pastor Herbert Bruhn in the church that night.

On Thursday, Brother Vogler and I left Fairbanks by plane for Nome on the extreme west coast of Alaska, and only a few miles from Siberia. Mrs. Vogler and Mrs. Lewis remained in Fairbanks over Sunday and then returned to Juneau to await our return from the western interior. We landed at noon in Kotzebue on the Arctic Ocean about 50 miles north of the Arctic Circle. This is a primitive Eskimo village of about 300.

Friday morning we arrived in Nome. We have a lovely church and parsonage in Nome, and Brother and Sister A. E. Capener are in charge. We remained in Nome over Sunday and enjoyed the good services. Brother Capener has worked hard in Nome, and God has blessed his efforts.

Brother Badten met us in Nome, after flying several of the missionaries home from the convention. He planned to fly us in the

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by sorrow works repentance 2 CORINTHIANS, 6-8

ther with	a 1 Cor. 3, 9.	I have said before, that ye are in our
at ye re-	ch. 6, 20.	hearts to die and live with you.
ain.	b Heb. 12, 15.	4 Great is my boldness of speech
	c 1 Cor. 1, 4.	toward you, great is my glorying of

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"Alaskan Missionary" from Nome to Aniak on Monday, but we were grounded because of fog and did not leave until Tuesday morning. We arrived in Aniak on the Kuskokwim River that night. The work at Aniak is comparatively new and not very large, but they do have a nice building and parsonage. We also have a small orphanage with Vera Potter as Superintendent. A new home is under construction to care for the children. They have only five children at present, all Eskimos, very polite, mannerly and friendly.

The following day we flew from Aniak to McGrath where Brother and Sister J. E. Philips are holding forth. This is a lovely town in the heart of the interior, and we have a beautiful log church overlooking the Kuskokwim River. We remained overnight with Brother and sister Philips, and the following morning Brother Badten and Brother Vogler flew to Takotna for a short visit with the friends there. This was only a ten-minute run by plan over the mountain. That afternoon we left with Brother Badten for Anchorage. We flew over the most beautiful mountains in Alaska, passed Mount McKinley, and arrived in Anchorage that evening.

#### BACK TO THE COASTLINE

Friday morning we said good-bye to Brother Badten and left Anchorage by a commercial air line for Cordova, where Brother and Sister Leonard Olson are in charge of the work. That night we had a lovely service at which time the church was dedicated to the Lord. The church was full, and we had a blessed service.

On Saturday, July 1, we flew from Cordova back to Juneau. Sunday morning Brother Vogler and I flew by sea plane to Sitka (the old Russian capital of Alaska) where our Brother Wilson is pastor. We have a new church building under construction in Sitka. The services were held in the building even though it was not completed. There was a good congregation present for the communion service in the morning and the evangelistic meeting in the evening.

Monday afternoon we flew from Sitka to Pelican City for the dedication of the new church recently completed by Brother and Sister C. C. Personeus. Pelican City is a most unusual and interesting town, Alaska's youngest, it is built over the water at the base of a high rocky cliff, having only one street or board walk. The fish cannery, which is the only industry, is in the center of the town, and one must go through the cannery to pass from one part of the town to the other.

Tuesday morning, July 4, we returned to Juneau, where we remained until the following Friday. About noon of that day we bade farewell to the friends in Juneau, and flew by plane south to Petersburg for a service with Brother and Sister C. O. Hirschy in their lovely new church that night. I think the outstanding feature of this work is the excellent group of young people in the church. They definitely predominated.

On Saturday we flew to Wrangell where we spent Sunday with W. R. Gunn. Brother Gunn is a most remarkable character, and has done a wonderful work in this city—



loved and respected by all. He has a grand group of people, and we enjoyed two fine services with him on the Lord's Day, with three at the altar for salvation at night.

Monday, July 10, we flew to Ketchikan for a service with Brother and Sister Wesley Hansen. We have a very fine church in Ketchikan. God is blessing the ministry of Brother and Sister Hansen, and we had an excellent meeting in the church on Monday evening. Following the service we boarded the boat to sail at 4:00 a.m. Tuesday for Seattle.

During our stay in Alaska we were privileged to visit every one of our churches in the Territory. We found the work most encouraging in every way, and we feel that all our workers are to be commended for their sacrifice and labor of love. A spirit of revival was present in many places, and God's blessing is surely resting upon the work throughout Alaska. A number of outstanding healings have taken place in answer to prayer, and I am sure that our workers in Alaska will appreciate a continued interest in your prayers.

## COMING MEETINGS

*Notices should reach us three weeks in advance, due to the fact that the Evangel is made up 17 days before the date which appears upon it.*

**PLAINVIEW, TEX.**—Southside Assembly of God, Jan. 21—Feb. 4; Evangelist and Mrs. E. C. Lagmay.—by Walter Lane, Pastor.

**FORT WORTH, TEX.**—Evangelist Louise Nankivell, Chicago, Ill. Sunday nights, Feb. 4 and 11, at Paschal High School Auditorium, 1003 W. Cannon. Monday through Friday, Feb. 4—18, at First Assembly of God, 1424 Henniphill.—by Leonard L. Norville, Pastor.

**SOUTH FLORIDA DISTRICT COUNCIL**—Lake Bonny Camp auditorium, Lakeland, Fla., Feb. 13—15. Wesley R. Steelberg, General Superintendent, speaker. Opening rally Feb. 12, 7:30 p.m. For information write District Secretary, J. W. Collins, Box 428, Lakeland, Fla.

**CARTHAGE, MO.**—Memorial Auditorium, Feb. 19—Mar. 4; Evangelist Jack Coe and party, Ft. Worth, Tex. Day services at Assembly of God, 10th and Lyon Sts.—by J. A. Rogers, Pastor.

**MISSISSIPPI PRAYER CONFERENCE**—Jackson, Miss., Feb. 6—8. W. R. Steelberg, General Superintendent, principal speaker.—by Jeff Gibbs, District Superintendent.

**DISTRICT COUNCIL**, Northern California and Nevada District—Stockton, Calif., Jan. 30—Feb. 2. Watson Argue, Seattle, Wash., speaker. W. T. Gaston, District Superintendent.—by R. J. Thurmond, District Secretary-Treasurer.

**NATIONAL SUNDAY SCHOOL CONVENTION**, March 13—16, Springfield, Missouri. For information and room reservations write Convention Committee L, 434 W. Pacific, Springfield 1, Mo. Registration fee, \$1.00. Seats for registered delegates will be reserved each evening until 7:30.

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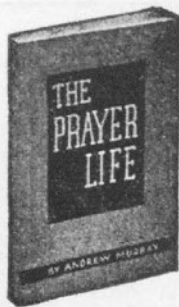
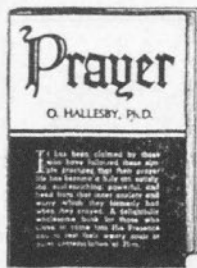
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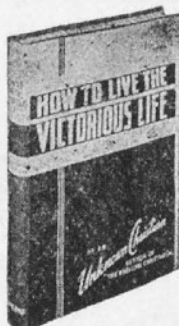
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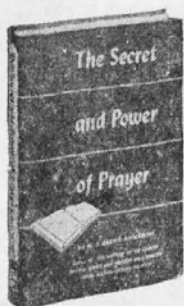
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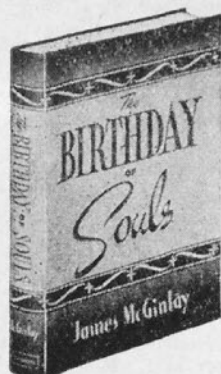
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## FULL SPEED AHEAD to the Ninth National Sunday School Convention MARCH 13-16, 1951, Springfield, Missouri

The nautical slogan, "Full Speed Ahead," expresses the theme for the Ninth National Sunday School Convention to be held on March 13-16, in Springfield, Missouri. Department conferences, evening messages, special features and the exhibition room will emphasize this theme.

By popular request the visual demonstration, "Good Ship Sunday School Evangelism" (shown above), will be repeated on the last night of the convention. The demonstration has been completely revised for the 1951 Convention.

MASSILLON, OHIO—Feb. 4—18 or longer; Evangelist Fred D. Drake. (V. L. Wells is pastor.)

PASADENA, TEX.—Jan. 21—; Evangelist Floyd McWhinney, San Diego, Calif. (J. B. Brumbelow is Pastor.)

ATCO, N. J.—Atco Pentecostal Church, Jan. 17—Feb. 4; Evangelist Charles Tubby of Canada.—by William Burnell, Pastor.

OAKLAND, CALIF.—Revival Tabernacle, 421 10th St., Jan. 15—Feb. 11; Evangelist A. A. Allen. (Cecil J. Lowry is Pastor.)

COVINGTON, TENN.—First Assembly of God, Jan. 16—28; Evangelist John D. Williams, Augusta, Ga.—by Glenn Utley, Pastor.

WRAY, COLO.—Assembly of God, Jan. 30—Feb. 18; Evangelist W. M. Stevens, Denver, Colo.—by E. L. Schoneman, Pastor.

DUNN, N. C.—Glad Tidings Church, Jan. 21—; Evangelist W. F. Garvin, Tulsa, Okla.—by A. A. Amerine, Pastor.

TROY, N. Y.—Assembly of God, 736 Third Ave., Jan. 14—28; Evangelist Ivor Hugh of England.—by D. P. Garlock, Pastor.

LYNDEN, WASH.—Assembly of God, 7th and Liberty St., meeting in progress; Evangelist Fleming May.—by Ross Chittim, Pastor.

GARVEY, CALIF.—Assembly of God, 2705 Jackson Ave., meeting in progress; Evangelist Roy Sapp and party.—by R. W. Culpepper, Pastor.

LANCASTER, PA.—First Pentecostal Church, Cor. W. Orange and Concord Sts., Feb. 4—18; Evangelist Lillian Overstreet.—by Boston W. Turner, Pastor.

FREDERICKTOWN, MO.—First Assembly of God, 305 Franklin St., Jan. 21—Feb. 4 or longer; Evangelists James O. Johnson and James M. Bryan, St. Louis. (Odis H. Virgin is Pastor.)

RAVENNA, OHIO—Jan. 16—28; Evangelist Paul Hild, Minneapolis, Minn.—by Harold D. Schmitt, Pastor.

CONWAY, ARK.—Assembly of God, meeting in progress; Evangelist D. C. Ogden.—by Joe W. Adams, Pastor.

SCOTT CITY, KANS.—Assembly of God, meeting in progress; Evangelist Gerald Eden and party.—by Jewell E. Tucker, Pastor.

MARSHALL, TEX.—Assembly of God, meeting in progress; Evangelist and Mrs. Bob McCutchen, Austin, Tex. (F. E. Kennedy is Pastor.)

WILDER, IDAHO—Assembly of God, Jan. 21—; Evangelist and Mrs. Archie F. Bursch, Spokane, Wash.—by Bennie R. Harris, Pastor.

OCEANSIDE, CALIF.—Assembly of God, 208 S. Clemantine, Jan. 21—Feb. 11; Evangelist Eddie Smith, Juliaetta, Idaho.—by James Pearson, Pastor.

OGDEN, UTAH—First Assembly of God, 469 29th St., Jan. 23—Feb. 4; Evangelist Harry Walker, Coeur d'Alene, Idaho.—by D. G. Lewis, Pastor.

WINCHESTER, VA.—First Assembly of God, 455 N. Cameron St., Jan. 30—Feb. 13 or longer; Evangelist B. E. Hillman, Marion, Ind.—by T. J. Kerfoot, Pastor.

JACKSONVILLE, FLA.—First Assembly of God, 14th and Phoenix, Jan. 24—Feb. 11; Evangelists Ernest and Virginia Berquist. (Cyril E. Homer is Pastor.)

BRIDGEPORT, CONN.—First Assembly of God, 285 Wilmot Ave., Feb. 7—18 or longer; Evangelist William Rourke, Halifax, Canada.—by M. Q. Spencer, Pastor.

CLARKSBURG, W. VA.—Fellowship meeting and C. A. Rally, Western Section of Potomac District, Feb. 5. Speakers: O. R. Whipkey, Dry Forks, W. Va.; Berta M. Floyd, Mount Morris, Pa. R. W. Harvey, host pastor; L. L. Trotta, C. A. leader.—by W. C. Jones, Presbyterian.